

# UFOLOGY NOTEBOOK 4/1

AUTUMN, 1977

edited by Allen H. Greenfield

"Almost all people of all eras are hypnotics. Their beliefs are induced beliefs. The proper authorities saw to it that the proper belief should be induced, and people believed properly."

Charles Fort

## *in this issue*

TOWARDS A CONSCIOUSNESS - ORIENTED UFOLOGY

an analysis and a proposal by the editor

THIS ISSUE IS FONDLY DEDICATED TO

**Betty Moseley**

and to

**Peter Sutherland**

Allen H. Greenfield, editor and publisher

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POLICY ON UFOLOGY - UFOlogy Notebook is allied with the "middle ufology" movement; that loose confederation of individuals in the field aligned neither with the major administrative ufo organisations nor with belief-oriented cultism.

WE RECENTLY HEARD FROM - AND OUR THANK YOU IS EXTENDED TO

Geneva Steinberg, Norman Rush, Steve Schwartz, Carla L. Rueckert, Larry H. Stephens, Gilbert J. Ziembra, Janice Croy, Rita Beasley, Sue Thompson, Gene Duplantier, Gray Barker, Joan O'Connell, Robert Schiller, Arthur M. Goodstone, with extra special thanks going to Rita Beasley and to Linda Janca, who wrote with some highly interesting thoughts.

Some publications recently received: New Atlantean Journal, Joan O'Connell, 4280 68th Avenue North, Pinellas Park, Florida 33565; UFO Magazine News Bulletin, 3403 W. 119 St., Cleveland, Ohio 44111; UFO Researchers Newsletter, Howard Gontovnick, 1424 Vendome Ave., Chomedey, Laval, P.Q. H7W-1S1 CANADA; NICUFO Confidential Newsletter, Dr. Frank E. Stranges, 7970 Woodman Avenue - Suite 114, Van Nuys, Calif. 91402; UFO Informer, Project S.U.M., 21 Prince Charles Drive, St Catharines Ontario L2N 3Y4 CANADA; Anomaly Research Bulletin, David Fideler, 7098 Edinburgh Drive, Lambertville, Michigan 48144; Page Research Library, 6708 Colgate Avenue, Cleveland, Ohio 44102; UFO Rundown, George Holcombe III, 275 Allison Ct., Riverdale, Georgia 30274; AFU, Box 5046, 151 05 sodertalje, Sweden (in Swedish); MAPIT Skywatch, 92, Hillcrest Road, Offerton, Stockport, Cheshire, SK2 5SE, England; Vestigia Newsletter, POB 1183, Perth Amboy, N.J. 08861; Crossroads Quarterly, Suncat Enterprises, 1471 Second Avenue #19, New York, NY 10021; Page Research Library Newsletter, 6708 Colgate Avenue, Cleveland, Ohio 44102; The Ohio Sky Watcher, O.U.F.O.I.L., 5852 E. River Road, Fairfield, Ohio 45014.

ALSO, THANK YOUS TO - Tom Bearden, Gregg Strum, R. Crowe, Loren Coleman.

Opinions expressed in lettres published in UN do not necessarily reflect the opinions of the editor nor the policies of this magazine.

OUR SINCERE THANKS TO ANY AND ALL NOT MENTIONED HERE WHO WROTE. DO WRITE AGAIN SOON.



Dr. C. Louis Wiedemann  
RR#1 Box 64-B Kings Highway  
Hackettstown, New Jersey 07840

June 16, 1977

Hello Allen,

It is an established fact that the human mind has the ability to move and change objects and to project images into other minds and onto photographic film. This has been well substantiated through experimentation and observation. Stella Lansing, one of the subjects studied by Dr. Bert Schwarz, has demonstrated the apparent ability to project or evoke the UFO phenomenon. One can consider that this is either a direct projection into the sky or a psychic projection into the minds of percipients. Studies underway jointly by Vestigia, the Jersey Society of Parapsychology and the Psychical Research Foundation, indicate that some minds can evoke or project the MIB phenomenon as well!

Given the fact that the mind can perform such feats unconsciously (and at times consciously), it is certainly conceivable that much of our apparent reality is mind-produced. If *much* of our world is psychic in origin, it requires only one further intellectual step to accept that *all* may be mental. I do not deny that it boggles the mind to consider this possibility.

You and I actually occupy the very same point, being separated by a psychological distance rather than a physical distance. In fact, if my concept of reality is correct, there is simply no such thing as physical distance between objects, for there are no actual objects! There exists no such framework as *space* within which objects might exist. *There is not even a void!* "All that is" exists at one infinitely small "point" -- and even the word "point" is something of a misnomer, for the term implies location, and there are no locations.

"All that is" consists of mind alone. Mind in the unending process of creating, of itself, a totally illusory world within which multiple aspects of mind interact. You and I perceive ourselves to be parts of a particular reality which we term "the world" or "the universe." Coexisting with us are countless groups of minds which perceive countless other realities. We are all part of the very same primordial hypermind, yet our perception is generally limited to this particular illusory reality. Only under certain precise circumstances do we gain glimpses into the worlds of our brother minds who form and interact within their own alternate illusory realities.



It has taken me several years of mental effort to be able to pass beyond learned conceptual limits to reach the point at which I feel comfortable with this perspective. Every common aspect of our workaday world argues against belief in the concept of *psychogenic multiple realities*, and I understand full well the difficulties which others will have in coming to grips with it. I am most pleased to discover that many of your correspondents have tentatively accepted the possibility of psychogenic realities, and that they are seeking clarification rather than rejecting the concept out of hand.

Paul Christiansen's questions are excellent, and I will speak to those now. He asks whether we are figments of another intelligence's imagination (or vice versa). The fact must be that multiple realities are mutually supportive. Once one latches firmly onto the concept that all realities are products of *one* subdivided supermind, the answer becomes easily understood. But until the "Aha!" point is reached in one's intellectual efforts, the answer will keep slipping away!

As to whether the minds involved in creating and interacting in "our" particular reality can alter the illusion, the answer is an emphatic *yes!* We create and recreate our reality continually, and in so doing we constantly alter its perceived nature. In the early stages of "our" reality, it is almost literal that the earth was "without form, and void." Being wholly psychic in origin, the "earth" was once a tiny chunk of (illusory) matter, irregular in shape and perhaps a few hundred miles to the side. As more minds entered the reality, i.e.: as mankind grew in population and "range," there was a simultaneous creation or *inception* (to use Bearden's term) of an ever widening "earth" until the lands and waters were perceived as stretching more or less flat (for that was the conception, thus the inception) for thousands of miles in each direction. As intellect and imagination developed, there was likely a period during which our world was a perfect sphere. Today it is perceived as being roughly spherical, but ever changing with the changing tide of imagination which brings the world constantly and repeatedly into being.

*CONCEPTION produces INCEPTION followed by PERCEPTION which, in turn, reinforces INCEPTION.*

If most minds imagined the earth to be rhomboidal or pyramidal, the world would assume such a shape, and "laws of science" would change to explain it! In truth, this does indeed occur in some probable existences among an infinite number of alternate realities.

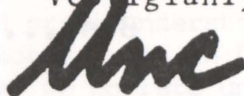
The question of whether or not governments are suppressing information about the nature of reality is quite tangential to the issue. At any rate, I am not at liberty to reveal more about this.

The potential for collapse of the illusion is largely hypothetical, and it is only one of several possibilities which I could have included in my earlier writing. Tom Bearden's concept of consciously linked minds rising to a higher level of awareness is more optimistic (see Brad Steiger's *Gods of Aquarius*, Harcourt, Brace, Jovanovich, 1976), and this is certainly more acceptable to me on the emotional level. However, it is important to address the

question of how well the psyche might be expected to handle *conscious* mental linkage. It was no mere whim which caused me to theorize "collapse into insanity" should the illusion fail to maintain itself. I happen to be extremely optimistic, yet I am also willing to accept a variety of possibilities, some of which are pessimistic.

Regarding objections to the intuitive element in arriving at my conclusions, I can only cite Albert Einstein who explained that intuitive reasoning lies at the heart of all major discoveries. Einstein did not develop his far-reaching theories through experimentation. Experimentation and physical observations came much later. The theories themselves came from deep within the mind -- the ultimate source of all that we can ever experience.

Vestigianly yours,



Uncle Lou

P.S. Very pleased to learn that you and Jim Moseley are narrowing the psychological distance which separates you.

EDITOR'S NOTE - One of the more interesting aspects of the subjective approach is to take a look at the various approaches to the same body of "data". Brad Steiger looks at the alleged intervention by an outside force (or forces) in human affairs and appears to regard this as hopeful. John Keel, in the Eighth Tower, tends to describe the phenomenon in negative terms. Uncle Lou places his emphasis here on a more pure subjectivism, and the phenomenon here taste more of "neutrality" than either "positive" or "negative" intervention. Then, too, there is another sort of division which can be made which separates the subjective theory proper from various "alternate reality" or "other worldly" concepts which contain a subjective factor. To place this in perspective by stating extremes, on the one hand you could postulate that extraterrestrial aliens with advanced technological or psi mind-manipulation techniques are visiting us from another world or another construction of reality and are using these techniques to alter our perceptions for their own purposes. This would be a theory with a subjective factor. On the other hand, one could postulate that the phenomena, or at least our interpretation of the phenomena can be traced to the human mind itself, and perhaps to the collective unconscious. This would be subjectivism proper. There may be an element of truth in all of these.

As to Jim Moseley, he and I have made personal peace between us, and hopefully will be working together in the future (as we have in the past) towards a better ufology. We have recently had several long telephone conversations and talked at length at the Fate convention in June. I think it is fair to say that Jim and I have differences of considerable substance in our respective approaches to ufological matters, but our personal differences, if they haven't been "solved", have been at least laid to rest. I similarly hope that any problems that I have had on a personal level with other middle ufologists can now be considered past business. I see my immediate future role in ufology in terms of working to popularise the concept of a consciousness-oriented ufology on the one hand (see page three of this issue), and continuing to wage war on those forces in ufology which place form and rigidity over substance and humanism.



May 26, 1977  
Woodstock, N.Y.

Dear Allen;

In case you haven't seen it here's a copy of the Swedish journal containing a review of Saucers and Saucerers...page 3. This particular journal keeps close tabs on the UFO literature worldwide and it is a damned shame that it isn't available in English.

I hope you are becoming familiar with the work of Tom Bearden. Although he is recovering the ground of Peter Kor and other early theorists he is headed towards the classic Null Hypothesis, following the same route taken by Vallee, Clark, myself and the few others who have the necessary field experience needed to recognize the problems that underlie and exist beyond the mere sightings. This Null Hypothesis will become the major theory in the years to the come.

Best... *John A. Keel*  
-john a. keel

P.S. - UFO conventions and symposiums have never really accomplished anything constructive and probably never will. They serve only three purposes: 1. Ego gratification for the participants. 2. Provide a social activity for UFO fandom. 3. Titillate that part of the public who are curious about UFOs.

(EDITOR'S NOTE - Regarding ufo conventions, John, at this point I would largely agree with you, though I maintain that their lack of accomplishment relates very strongly to the following factors: (A) RESTRICTIVENESS: UFO conventions have tended to restrict participation to a select group through excessive general admission fees, or remote locations, or through outright elitism in holding meetings open only to the especially selected. There is also an internal restrictiveness in ufo conventions, due largely to the way such conventions are structured, which tends to isolate the "big name ufologists" from both the general public and "non-name" or out-of-favour researchers. (B) IDEOLOGICAL LIMITATIONS: UFO Conventions often tend to offer at "public sessions" -- that is, in sessions where interested persons come to find out what 'experts' know about ufos, a very limited range of opinions on what the ufo subject is all about. "Official wing" conventions, for example, tend to exclude classical contactees (however articulate), middle ufologists, skeptics and orthodox religious critics of ufology. Programmes rarely if ever include a public dialogue among articulate representatives of various points of view, and, again, structural limitations of the conventions prevent any "high impact" participation by newcomers or those "out of favour" with the ufology establishment. I believe the 1967 Congress of Scientific UFologists in New York (which you participated in, happily) came closest to the ideal I would like to see, but that, too, lacked the important element of holding special interest workshops and cross-ideological debates. The only way all this can potentially be changed is through imaginative and well-motivated efforts to thoroughly restructure the convention format. Until then, your criticisms remain valid.

---AHG)



## TOWARDS A CONSCIOUSNESS-ORIENTED UFOLOGY

By Allen H. Greenfield

"Westerners believe that the Hindu rope trick is no more than an hallucination at best. But serious Easterners believe that men are only illusions that trammel their true natures, standing between themselves and cosmic consciousness..."

James Raymond Wolfe

In reflecting upon my impressions of the International UFO Congress, held in Chicago in June of 1977, I have come to realise that the traditional "middle ufology" movement is simply no longer enough; some of the traditional middle ufologists seem to have sunk into a kind of apathetic disinterest, while even sympathetic "official wing" ufologists remind me of the way some Christians view Judaism and the Jewish people: Somewhere down deep they know the origins of their faith is in the Hebrew tradition, but they tend to view this as embarrassing. Even if they acknowledge their philosophical Jewish origins, they tend to look at Judaism since the time of Christ as an historical anachronism. Similarly, official wing ufology -- which grew out of middle ufology in the 1950s -- finds its ancestry an embarrassment, and current middle ufology seems to them largely or totally anachronistic.

But, there is more to the problem than this, for, while I feel that official ufology is walking a dead-end road with its approach to the ufo enigma, I also feel that middle ufology, having intuited the truth about the ufo problem long ago, is incapable of intellectually communicating what it had discovered at gut-level to others at present. Barker sort of attempted to communicate what we know in THE SILVER BRIDGE, but that exceptional volume has, it seems to me, been largely ignored or misunderstood.

The problem, it seems to me, lies not so much in the area of disagreement within a specific structure of thought, but rather that we operate under entirely different ecopsychic assumptions; different cultural-dynamic paradigms. One might look for a resolution within the framework of so-called "new ufology" -- the ufology of Keel, Clark, etc., but, interestingly enough, it would seem that "new U" falls outside the middle ufology-official ufology spectrum, with some "new ufologists" considering themselves middle ufologists, roughly speaking, while some others considering themselves official wingers.

THE ULTIMATE QUESTION OF DIVISION IN UFOLOGY MAY BE SEEN IN TERMS OF ASKING OURSELVES WHETHER WE BELIEVE THE UFO ENIGMA CAN BE SOLVED IN RATIONAL TERMS, OR WHETHER IT IS BEYOND RATIONALITY AND CAN ONLY BE EXPERIENCED.

The ufological rationalists -- official wingers, *Some Fortean's* and, in point of fact, *feels like* middle ufologists as well, see the world as an objective reality which is fixed and subject to rational analysis. What might be called "consciousness-oriented ufologists" on the other hand, a loosely-knit group of middle ufologists, forteans and members of various consciousness movements who, while not being strictly speaking ufologists per se are interested in ufos, or the ufo mythos -- see the universe as differing from a simple hallucination only in that it is a consensus hallucination rather than an individual one, subject to group reinforcement and much more difficult to dispel. Take the quotation at the beginning of this article and transform it into ufological terms, and you'd find something like this: 'Rationalist ufologists range across a spectrum from those who believe ufos are objectively real (or stem from an objective reality) to those who believe they are simple hallucinations. Consciousness-oriented ufologists, on the other hand, see our entire reality as only an illusion that trammels their true natures, standing between themselves and cosmic consciousness.'

For the rationalist ufologist, therefore, field research is a necessary means in obtaining 'objective data' on the ufo problem. For consciousness-oriented ufologists, "field research" is, at best, an attempt to gain access to a particular form of subjective experience ("sky-watches") or an attempt to vicariously participate in (or relate to) the subjective experiences of others ("field research" proper).

The rationalists are, in short, devotees of the western scientific world-view. Consciousness-oriented ufologists, on the other hand, are to one degree or another, participants in the magical-mystical subjective paradigm.

One of the first discoveries of the so-called "new ufology" was the apparent malleability and reflectivity of the ufo phenomenon itself. It should be obvious from this factor alone that, in its implications for reality itself, this factor BRINGS THE VALUE OF ALL FURTHER 'OBJECTIVE' FIELD RESEARCH INTO QUESTION. If the phenomenon conforms to the expectations of the witness, might not the data also conform to the expectations of the 'investigator'?



It is interesting to note that the investigations conducted by, say, Jerome Clark or Ted Phillips yield "positive" "pro-ufo" results, while those conducted by Marion Webb and the Atlanta UFO Study Group have tended to yield "negative" "anti-ufo" results. My own field investigations have resulted in ambiguous results WHICH PRECISELY REFLECTS MY PERSONAL-EMOTIONAL ATTITUDE TOWARDS THE SUBJECT.

All of this serves to underscore one of the central premises needed by any emergent, self-aware Consciousness-oriented wing of ufology, namely, THAT THE UFO MYSTERY CANNOT BE "SOLVED", IT CAN ONLY BE EXPERIENCED.

Some new ufologists may recognise this, and some may be coming to recognise this as I write these lines. Dr. Vallee, in his address delivered at the Chicago convention, spoke of the "social factor" as an independent, or semi-independent consideration in ufo research. I exchanged views with him on this matter following his talk and was delighted to hear that he was getting more deeply involved in this aspect. The implication here (for me) is another of the premises a consciousness-oriented ufology should operate under, in this case YOU CAN ONLY PROCEED SO FAR WITH THE PHENOMENON ITSELF; FROM THERE ON WHAT THERE IS TO LEARN FROM THE UFO MYTHOS-MYSTERY MUST BE PEOPLE-ORIENTED AND PEOPLE-CENTRED.

Which brings me around to yet a third consideration. It seems to me that middle ufologists long ago realised all this, at least at the aforementioned intuitive level; Barker, perhaps through his involvement with the Flatwoods Monster case in the '50s and the Mothman scare in the '60s; Moseley through his initial investigations in the early 1950s in researching an intended book, and such more recent work as a Wanaque, New Jersey and Brown Mountain, North Carolina, one of my own key field investigations. (I visited Brown Mountain on one occasion with Moseley, Timothy Green Beckley and Betty Moseley. On another occasion I visited Brown Mountain with Geneva Steinberg and Gene Steinberg.)

The reaction of the middle ufologists to their intuitive realisations was to turn towards a nihilistic, Dadaistic approach to the ufo problem (in public, anyway) rather than to intellectual verbalisation and (indeed) even conscious realisation of the "reflective barrier", the "null hypothesis" or whatever it should be called. It was as if a group of Catholic Priests had discovered that the personal deity of Christianity did not exist (though a distant "god beyond god" in the cabbalistic sense may have been perceived) and reacted not with intellectual atheism or even existential phenomenology (as with the "god is dead" crowd), but rather turned to a kind of theatre of the absurd to relate (and to relate to) their realisation.

In fact, this is an exact parallel to middle ufology.

Seeing this Dadaism, the official wing as it emerged into respectability, and the new wave "new ufologists" at least in some cases, mistook middle ufology for a collection of misfits, clowns and superficial characters -- a source of embarrassment that they wished would go away. Denied communication and recognition, the old middle ufology has tended in recent years to fade away.

Though this (ironically, itself superficial) analysis is abroad in official and new ufology circles, and though it may, along with the middle ufologists own nihilistic attitudes, spell the eventual end of the old middle ufology (it survives only in a publication or two and in the National UFO Conference), we may see in the consciousness-oriented 'survivors' of the old middle ufology (Rettig, Sutherly, myself), among the new ufologists (as they meet their "dead end"), and among independent consciousness-oriented people who have recently taken an interest in ufos for one reason or another, the makings of a new ufological alignment; a new, consciousness oriented coalition inside ufology, aligned, in turn, not so much with the nuts-and-bolts ufologists as with the greater Consciousness Movement generally.

Whether such a new alignment will, in fact, emerge in the decade ahead depends, in part, on whether a conscious awareness of the objective-subjective split in ufology comes into being by all concerned. The split EXISTS NOW, but we find people on both sides of the line inside all wings of the present, increasingly anachronistic ufological spectrum.

And it is in aid of this conscious awareness that this article is published, for your consideration.

"The basic texture of research consists of dreams into which the threads of reasoning, measurement and calculation are woven."

Albert Szent-Gyorgyi



**HAKAN BLOMQVIST**  
Mariagatan 10, 1 fr.  
172 30 SUNDBYBERG  
Sweden

1977-06-03

Dear Mr. Greenfield

I have just read your book "Saucers and Saucerers" a second time and although I don't agree with you on all points I think we are working and thinking along similar lines in ufology. Like you I have grown up with ufology. It has been a part of my life since I was a teenager(I'm now 25).

My start was more or less like a cultist of the Adamski-type which was the predominant UFO-ideology in Sweden during the fifties and sixties. Today I would describe myself as a "middle-ufologist", if I got your terminology right. My own ideology is a sort of combination between the Keel/Vallee parallell-reality theory and your own "subjective hypothesis", but I'm still open to ETH.

I met Joann Keel when he visited Sweden in october 1976 and liked him very much. There seems to be very few people who can work with the deeper aspects of UFO and the occult and still retain a sense of humour, but he was definitely one of them.

Since 1973 I have been working with a group called Arbetsgruppen för ufologi (AFU), an informal research group with the aim to build up a specialized UFO-library and archive. We are the only Scandinavian UFO-group(that I know of) who are trying to spread the "new ufology", but interest is growing. I enclosed a copy of our magazine and hope we can exchange publications. I'm very interested in your "Ufology Notebook" and "Owlexandrian Initiate".

The problem with the subjective hypothesis is, I think, that it can lead to total subjectivity where reality is reduced to human thoughtforms and matter is forgotten. That thoughtforms can materialize doesn't mean that everything that materializes is thoughtforms. There are obviously also other entities in the parapsychical universe besides ourselves, devas and naturespirits for instance. Well, that was just a few "thoughtforms" from me.  
Hope to hear from you.

Yours sincerely

*Hakan Blomqvist*  
Hakan Blomqvist

Editor's reply - When one gets into subjectivist thinking, trying to define "objective" and "subjective" reality becomes a very shadowy, difficult process. I, in fact, am not at all certain that there IS any ultimate distinction. I'm fond of saying that "flying saucers are as real as you are" using the double entendre deliberately, and I'd say the same for devas and nature spirits; they, like us, are working realities. They do grow giant tomatoes at Findhorn -- or wherever you invoke them, I suspect -- but does this make the naturespirits, or the tomatoes, or us for that matter, "objectively" real in some final sense? I suspect part of our problem here is one of semantics, though not entirely so. On closer inspection, though, reality as has been classically defined, tends to "break up" like a mirage. I have no clear-cut solution; I'm not even sure there IS one.

AHG

Route 2 Box 159  
Vina, AL 35593  
May 29, 1977

Dear Al,

I enjoyed your Summer edition immensely. The more I see of your new method of direct reprinting of letters, the more I like it. The conceivable possibilities of such a method of publishing are almost endless. Whole new dimensions of editor/reader interaction may be realized.

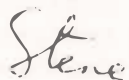
I was very glad to see that you have given your full endorsement to the 1977 National UFO Conference. As you know, although I am personally unable to attend the Con at this time, I have argued in favor the the NUFOC's value to middle ufology all along.

Your brief dissertation on "Middle Ufology and the Future of UFO Conventions" was very enlightening. I only hope that the persons in control of today's UFO Conventions will take heed of your warnings. I enjoyed all of the letters, not counting my extremely short and humble contribution, which I was rather surprised to find reproduced.

My favorite letter was that of Gene Steinberg, whom I hope will reenter the world of UFO publishing in the future. Some of my most enjoyable moments in ufology were reading copies of CAVEAT EMPTOR, particularly the contributions therein by Steinberg and Curt Sutherly. Dave Reissig's letter was also most enjoyable.

May your publication enjoy ever greater heights of success.

Sincerely,



Steven Elliott

Editor's reply - I didn't make the National UFO Conference this year, unfortunately, but I did attend the International UFO Congress in Chicago this past June, and was very disappointed. Though under Fate Magazine's auspices, to my mind this was a more-or-less standard, official wing-style convention, which seems to have learned little from the past. Though the number of speakers, many of them "big names" in ufology, was impressive, the programme presented, as far as I could tell, little in the way of a broad cross-section of opinion. There was little done to encourage cross-talk between the big-shots and ordinary people, either, and the uniformed guards and various check-passes made me feel like I was in a security area. The little workshop I conducted was so badly handled by the convention organisers that it had little chance of success, in spite of my best efforts. I actually got stopped by a guard from taking my child to the restroom once because the restroom in question was in "an area I didn't have the correct pass for". There were, let me hasten to say, some bright spots, but on the whole it followed ye same ole pattern....

AHG



050677

Dear Allen,

Thank you for sending me a copy of Ufology Notebook 3/6, and I would appreciate it if you would retain my name on your mailing list. Not having a copy of 3/5 there is not really much I can say about Louis Wiedemann's theory. However I did glean from the letters that he believes that this world is an illusion and that the government is keeping it a secret from ~~s~~ us. I think that if this world is an illusion then it is an illusion reinforced by the belief of so many minds that it is as real as any illusion can be. It is probably just as real to us as ~~ix~~ the other realities are to the inhabitants of them.

As to your theory that UFOs are a subjective phenomenon I will agree with that to a certain extent. We all impress our beliefs on what we observe to a certain extent and influence what we see. However I do not think that subjective wishes and the appearance of tulpas can explain everything that has been reported.

It should be born in mind that everything (not anything) is possible in all the universes. The universes are constantly splitting into an infinite (a ridiculous quantity) number of branches which are all imperfect copies of each other. That means our local world on earth is also constantly duplicating into a myriad of alternate maybes where everything that can happen (and a few things that can't) has happened. The different earths coexist with us but they are hidden from us as we are from them. They are just as "real" as we are, and if they aren't real then perhaps ~~a~~ we are not real either. It may be that UFOs are nothing more than explorers from these alternate earths. Who knows?

Sincerely,



Sgt Ralph E. Vaughan

Peter Sutherland  
5 Nelson St.  
Winchester, MA  
01890

Dear Mr. Greenfield:

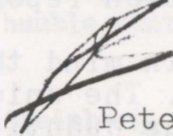
I want to thank you for printing my rather déclassé letters in your serious journal of (philosophically) idealistic ufozine. Considering that all your other letters are from ufonuts of prominence, you are overgenerous.

May I simply use this space to ask a question which I've asked elsewhere with no success (as yet)? In Search magazine last year there was an article, you must have seen it, about a machine someone built which was supposed to pick up Shaver type dero talk. This supposedly appeared, with a plan, in the 12th issue of Hidden World. This magazine is practically impossible to find. I seem to have almost every issue but that! The plan was not reproduced in the Search article, which claimed that the vacuum tubes required were not available. This is not true, the author had not searched far enough. I want to build this machine. Does anybody have the plans?

Could you possibly print them? Or, my offer still applies to pay the cost of xeroxing the plans to anybody who sends them to me.

Thank you very much for your assistance.

sincerely,



Peter Sutherland.



WILLIAM A. RETOFF

P.O. Box 344

Streator, Illinois 61364

22 May 77

Dear Mr. Greenfield,

Many thanks for SAUCERS AND SAUCERERS. I found it to be, on the whole, a thoughtful, enlightening account of a provocative facet of ufology, i.e., middle u.

Allow me to express two opinions; one good, one not-so-favorable.

The comparison between "ufology" (the messiah Adamski, prophet Leslie, etc. see p. 15) and the "myth-structure" of Christianity in particular is rather inappropriate. Being a person who is aware of the principles of Christianity, I find equating the above--ufology and Christianity--difficult to accept. Why? Speaking in purely (I hope) literal terms, Leslie did not prophesy the appearance of the so-called messiah, Adamski. Nor does Adamski remotely resemble what you would term a messiah. I doubt that his lecture tour\$ were any sort of attempt to deliver man from his follies.

If one chooses to compare him to the messiah Christ, one does not find Adamski performing extraordinary feats such as miracles--raising the dead, curing the sick, restoring sight to the blind, etc. Whether Christ actually performed these miracles is probably a matter that can neither be proven or disproven; in other words, it may be argued that these feats were or were not myths. Adamski did not (or could not) even pretend to perform similar accomplishments.

As for the good, I believe it is commendable that you have chronicled some of the history of ufology (granted, as you see it, but all writing is of that nature). Maybe other writers could do a better job of it, as you suggest. So? If they don't want to get off their cans to do it, then the heck with it. You care enough to do the job. That's good for everyone in ufology. Keep it up.

Also dug your Fort Smith observations. Loved the last two pages. ZAP!

This is enough. Again, thanks for the book; I appreciated it. It made me think. I like UN, too. It's a ton better than other newsletters I've seen (and paid for).

Best wishes. Will type again when the spirit moves me. Fare well for now.

From the mails,

*William Retoff*

EDITOR'S REPLY - I do not use the term "myth" to mean, necessarily "false" (or true), but rather, as "symbolic account". As to Adamski, he arose from obscure origins, revealed a system of teachings given to him by heavenly beings (he said), and, following death, was reportedly ~~XXXX~~ seen "alive" -- arisen from the dead, in England. Sound vaguely familiar?  
AHG

Box 225  
F-burger, Transylvania.  
17026  
May 16, '77

Dear Al,

I owe you a printable letter. In fact, I owe you a letter. Period!

Just yesterday I received the 3/6 issue of UN. Many thanks, and I was rather surprised to see my name in bold print (hand-in-hand with Unca Lou's) on the cover. Much has happened over the past months insofar as my own life-style is concerned; it has changed, changed again, then altered still more, much as Fortean phenomena tend to undergo radical alterations in presentation and concept. I'll try to be brief: about six months ago things began to collapse around here for me financially. As anyone with two wits of common intellect can affirm, freelance journalism is not all that it is cracked up to be. In fact, most of the time it's down-right miserable insofar as an occupation is concerned. (Just ask Keel!) (Hell, Keel is forever hounding me in his sporadic letters that I should "go out and get an honest job--like digging ditches and/or bribing politicians," or something truly deeesirable like that.) Well, not only to satisfy that witnit New Yorker journalist who is touted (rightfully so perhaps) as "The World's Greatest UFOlogist!!", but also to satisfy my own sorely drained pocketbook (God, I HATE that word--comes from hearing a high school prof spout it many times too often), I went out and got "an honest job"--as a waiter! Then: came a promotion to dishwasher; finally, a month and one-half stint as midnight shift grill cook (eggs, eggs, pancakes, eggs, homefries, eggs, eggs, eggs, brunt toast--er--burnt toast, eggs, bacon, ham, lettuce (?), ad infinitum or whatever). Ah, the rigours of living amongst the top of the UFOlogical population; tis a wonder any of us ever survive, eh? May a flying flapjack strike you on the head for saying out loud what I think you'll be thinking as you read this milarky. (Sooner or later this letter will take a turn for the pseudo-serious, or perhaps even the serious. In any case, stick around; it's gonna be a l-o-n-g conversation.)

Where was I? Oh, yes, up there with the flying flapjacks. Well, after my month and  $\frac{1}{2}$  (didn't feel like writing one-half out--or more properly, typing it out; sorta save some wear and tear on the typer you know. You don't????) as a short orderly behind a hot grill (I kept thinking about Keel's "honest job" as I ladled out those damn eggs), I said: "To HELL with it!" And I went about looking for still other work. Nearly got it too. In way of routinely boring machine work at a foundry some distance from your great author's great pad (the two-by-four shack). Then, on inspiration or perhaps taking a cue from some ultra-terrestrial who had tuned in to my mental misery, I got a "flash." Called the city editor of the LEBANON ( Pa.) DAILY PLANET--ah, no, NEWS, and said: "Hey, Robin, (that's the city editor's name),



how's the work situation in your territory. Did you fire any editors lately that you need to replace?" And he said, "Well, come to consider it (the work situation) I may have something coming up on the night side (of dayshift) (which is nightshift). Why don't you come in and talk to me about it," he sez. And LO! Beginning the 23rd of May (note and mark that date, Robert Anton Wilson fans), I turn into--as Dave Fideler was so kind to point out on his latest letter envelope transported to me-- a BIGTIME REPORTER. Now, for all of you foo--er--nuts who have always thought that I was a newspaper reporter, lemme clarify the situation: I have, during the past several years (seems more like several hundred), acted as a newspaper correspondent, which is really nothing more than a freelance writer doing bit work for newspapers either too poor--or too lazy--or both--to send out their own fulltime yo-yo's to cover municipal meetings in outlying regions of whatever territory said newspaper happens to circulate in. Meaning, more simply, they send correspondents to cover "boondock" meetings; you know, jerks like me. Well, anyway, enough of that as it is now dead and buried history, probably buried in some old Indian burial ground haunted by weird floating objects known otherwise as "spooklights" (got that Keel? Of course, if you're in Scandinavia when Allen mails this massive missive to you, it won't help you one wittle bit). (Furthermore, may the Gods of Air and Crumpets bite your toes.) And with that, Al, you got a long, tired, DUMB recounting of what I have--or perhaps haven't--been doing during the past six months. (Tell Steve Elliot to shut his trap or a fly'll fly in it.) You know, it wasn't so long ago that I listed for Fiddler (in a letter to him) the many and assorted jobs I have had in a somewhat less than sparkling 26 years of nonexistence; I'll now bore you with them as well: lessee, there was my first 50 cent per hour job (while still in school) as a store clerk in my big homecity of Fredericksburg. After that came chicken plucker at a chicken plucking plant (seriously), then four years with UNCLE SAME as aviation mechanic in the USAF; next was a short stint as a supermarket clerk (step up from being a small city clerk, I guess), afterwhich I nearly killed myself in my "hot Ford", thereby landing in the hospital for two weeks, falling in love with the nurse that rubbed my back, falling out of love two weeks after I was out of the hospital, etc., etc., This, in turn, led to my chance encounter with an entity known as a Seigal, who was the manager of a happening referred to locally as "Murry's Steaks." Ah yes, the memories are still in my memory banks (to paraphrase Ted Casidy in an old STAR TREK episode). "It has been so long that I'd all but forgotten." But, no, I haven't forgotten: rather, I recall spending a full year in the happening that was Murry's Steaké, literally grinding meat for hamburger. Would you believe I was an assistant foreman in that place? And the memories "grind" on: for there came the day when I nearly had my kneecaps blown off by an exploding fusepanel door that missed me by inches when the circuitry overheated in the machine I was operating (the meat grinder). This, strangely enough, caused a strange reaction in me: I quit. Trew my trusted (and trusty) hemlet (helmet, translated) onto the floor, peeled off my apron overcoat (white, no less), trew dat on da floor and stalked out. No, not in search of the paranormals; not quite then. (Stop interrupting, Elliot!)

The  
Anomaly  
Researcher  
himself



From the land of the sinking steak I streaked to a place known as "Yarn Manufacturers" (and no, Fideler, this wasn't a place where they manufactured "tall tales;" you'll have to go to Phil Klass for that). At this place I slaved (for an uncle, but not the one known as Unca Lou) as an industrial mechanic before, finally, getting "the call": to a place simply cited as--ALCOAland. Ah, my future was assured, I felt assured, as I took their physicals and their massive doses of probings and questionings and sneakings-around-my-back to find out what kind of a person was I and how well I was respected in "the community." Ah, I did indeed put up with it all--and finally got "inside." For four months. After which something known as a "recession" knocked down the walls of ALCOAland and suddenly I and many others were spilling into the streets of the world again. Then inspiration (or that damned ultraterrestrial overseer) hit again, as I got the brilliant idea to begin freelance writing fulltime. And I did! For a near pair of years. Which I guess says something (though I'm not sure what) since I did manage to survive--barely. When I think of all those hours spent quoting John Keel and Jim Mossley (sic), it gives me heartburn . . .

Which brings me to the present time cycle; my near-at-hand initiation as a BIGTIME REPORTER (on a smalltime paper). Shit! Ah well, it's a living (at least I get a turkey over the holidays, which is more than Keel gets from his agent, the turkey.)

Radically changing the scope and direction of this little note, I now intend to get somewhat more serious. In fact, a hell of a lot more serious.

After thoroughly reviewing the contents of the current UN, I was led to reconsider a notion that had occurred to me when doing research for a still unpublished article (on the moons of Mars, slated for a future UFO REPORT). This notion ties in neatly with the subjective (paraphysical) concept(s) we've tossed around for so long, and which is now showing a great deal of substantiation by way of work compiled by Tom Bearden. Nevertheless, the scale of what I am about to relate tends to boggle the mind, and I'm not sure if even I want to accept it for what it appears to be. Lemme give it to you as follows:

On August 11, 1877, astronomer Asaph Hall discovered the Martian moon, Deimos; a couple of nights later he located the inner moonlet, Phobos. In 1944 still another astronomer, B.P. Sharpless, found that Phobos appears to be in secular acceleration (a decaying orbit). In 1960 (rapid time-scan, this) the Soviet astrophysicist, I.S. Shklovskii decided, through a logical progression, that the Martian atmosphere was the cause of Phobos' inward spiral, creating drag against the surface of the too-close moon. However, he reasoned that if Phobos' mass was relative to its apparent size, the thin atmosphere shouldn't be sufficient to induce secular acceleration. So, Shklovskii did some fast computations--and discovered that for Phobos to be influenced by the Martian atmosphere it would have to have much less mass, or in fact be hollow!



Now, you're going to be surprised at what I'm about to say next: I don't give a damn about the hollow moon controversy, not any more, not really! Let the space scientists struggle with the matter until such time as we set a manned probe on the surface of Phobos. So, ignoring what's been said so far, let's continue . . .

In a certain book entitled Gulliver's Travels, a certain author named Jonathan Swift presented calculations for two Martian moons. Quoting his literary (fictitious) scientists, Swift said that "they had discerned two lesser stars, or satellites, which revolve about Mars, the former (Phobos) in the space of 10 hours, the latter in 21 and one-half . . . ." The actual time measurements for the moons are: Phobos, seven hours, 39 minutes; Deimos, 30 hours, 18 minutes.

According to most modern know-it-alls, Swift had to obtain his calculations from somebody. This somebody was a gent named Johannes Kepler, who was none other than the originator of the laws of planetary motion. Unfortunately, what the know-it-alls don't know (or don't care to know) is that Kepler merely speculated that Mars had two moons, basing this on a belief that, since Venus had no moons (Mercury was unknown then), And Earth had one, then Mars, accordingly should have two moons. This form of reasoning, we know today, is pure bunk; but Kepler believed it. We also know that for certain Swift didn't get his calculations for the Martian moons from Kepler, since Kepler didn't know where they were. Of course, Swift could have guessed at the measurements measurements--

In fact, I think that is exactly what he did!

Now brace yourself for the blast. Asaph Hall discovered the Martian moons, and their orbits, in 1877. By some tremendous surprise, he found those moons not at all far from the literary (fictitious) references he'd read in Gulliver's Travels and elsewhere. In fact, Hall probably used Swift's reference as a rough guide in his search for the two tiny bodies. This brings us to the old question, "which came first, the chicken or the feather?" In this case, did the Martian moons come first or the belief that they were there?

Is it possible that years of belief in the existence of the moons of Mars, beginning with Swift and Kepler, led to their actual appearance in our frame of reference? Did they, as Tom Bearden might suggest, "orthorotate" into our reality sphere just before Hall went looking for them? Did the years of literature, song and semi-myth centered on the Martian moons pave the way for their emergence as genuine (yet perhaps not quite "real") bodies in our universe? This, odd as it may seem, could account for the fact that Phobos appears to be less dense than it actually should be.

Naturally, when this concept came to me while writing the original UFO REPORT article, I made no mention of it in said script. Rather, I sidestepped the issue by substituting a form of "ancient astronaut" theory to explain the presence of both the moons and Swift's knowledge of their near whereabouts. After all, who outside of a few Fortean knowledgeable of such theorizing would ever begin to "buy" such a fanciful notion? So, to get it off my chest, I set it to print here. Now let someone else cross-check me and see if any of it makes sense (meaning, Bearden, get to work).

I must admit that all of this does hold with my afore-printed three laws of reality, and the fact that they tend to suggest a kind of evolution by non-progressive standards. In other words: the moons of Mars "evolved" into existence at a time when the belief structure reached a critical high, thus making their "appearance" mandatory if not necessary. Evolution without logical, step by step progression. Gene Steinberg cited a similar instance in reverse in the 3/6 UN when he said: "when man in the Middle Ages believed in . . . satanic creatures of the night, their actual existence was the inevitable aftereffect. When belief in such creatures diminished, and disbelief followed, their reality became less substantial."

The more we know, the less we are sure we know (if we had any common sense, we'd each get a shotgun, put it to our skulls, and find out just how "subjective" reality really is). Goodbye from the Pennsylvania boondocks . . .

Curt

PS: Despite the new job, I expect to be able to spend at least a day or so in San Francisco.

( Editor's note -- Well, reality may be subjective alright, but if you put your shotgun - subjective or not - to your head - subjective or not, I think you're likely just to wind up dead. AHG) (Hey, that rhymes...)



The Following letter has been reprocessed by hand by the JN staff  
For technical printing reasons From Mr. Fawlicki's typed original,

T. B. Fawlicki  
843 Fort Street  
Victoria, B.C.  
V8W 1H6  
Canada

23/5/77

Allen H. Greenfield  
Editor & Publisher  
UFOLOGY NOTEBOOK  
1399 deBeers Drive  
#6  
Tampa, Florida  
33612

Dear Mr. Greenfield:

The correspondents appearing in your Summer edition are tripping on the same line as I am. Perhaps I can give an answer to a set of questions that has been repeated more or less in each letter and in each edition: to wit --- what is the relationship between a subjective illusion and objective reality. In other words, how does a hallucinated Flying Saucer become a real Flying Saucer? How do other people make our individual selves real, and how do we make other people real?

While the concept of alternative realities is considered highly advanced, the questions and the answers have been around throughout history. Even established scientists have published the mathematical proofs. But, these proofs have always been suppressed and the publishers discredited because if the scientific facts became generally established, more people would be trying to escape into other realities than East Germans trying to escape to the West. And a lot of people would begin to lay up treasures in Heaven instead of keeping the National Treasury filled.

The speculators about alternative realities all get hung up because of the absence of an "objective" model to examine and test. Everyone believes there is no model so no one even looks for one. Modern science is explicit that no model exists. The absence of an objective model makes speculation exceedingly abstract of necessity; the more abstract the speculations and calculations become, the more exclusive the findings must be. This is exactly what the professionals want, because it is necessary for them to keep their discoveries highly exclusive if they wish to charge exorbitant fees for their expertise; I mean, how can a professional scientist make a living if they make their subject understandable to a high grade moron. Scientists are only following the supremely remunerative trade practices of lawyers.

The professionals are, of course, lying to the consumer as brazenly as . . . . There are many models available for study by any high grade moron. All are more or less readily available for experiment at home, school or lab. All are functionally identical. All will lead you to the same conclusion. All have been known and written about throughout history. And all are suppressed. During the past ten years I have, myself, been under subtle editorial pressure to suppress myself, until my thesis, which I hope to have published under the generic title "The General Theory of The Integrity Effect", is being reduced to "A General Theory of Entertaining Literature", because I do want to be published in my lifetime.

In my last communication with you, I described a number of observations proving that the physical universe possesses the structure of a five-dimensional hologram. The ~~primary~~ <sup>primary</sup> dimension is phase. Phase rotation on three axes provides the conventional set of coordinates. And then there is the dimension of frequency. Einstein got it all backwards. But if he had gotten it right, he would have been suppressed, too, like the scientists who figured it out correctly before him.

The universal hologram is comprised of an infinite spectrum of wavelengths interacting randomly at all phases. Because time and space are terms of measurement, and measurements can be made only against a measuring rule, the universal hologram (or cosmic egg) has no beginning, no end, no size; there is nothing else to measure it against. A good abstract thinker need know nothing more to figure out the rest by himself. A high grade moron, however, needs a model to examine. You will say immediately, without thinking (how about thinking, for a change), that there can be no model of an infinite cosmic egg conforming to the specified composition. This is a clear example of the entire intelligentia refusing to see what it does not want to see --- a point made by Lou Weidemann.

If you are not paralyzed in the brain, you must know that these extravagant specs are satisfied by such commonplace structures as "white sound", the surface of the sea, radio air space, etc. The one you choose to study as a model depends upon your experimental facilities and your practical applications. Sound analysis gives you a one-dimensional readout, the seascape will give you a two-dimensional readout, and radio will yield three-dimensional analyses.

If you apply a phase filter to white sound, you will abstract a chord characterized by a dominant key tone. If you rotate the phase of your filter, the chord will yield melodic progression. This operation illustrates how consciousness and the flow of time is abstracted from the universal hologram.



If you apply the analogous operations to the seascape, ~~you~~ you will see graphic structures appear from the chaos and move according to the mechanics of meire patterns.

If you apply the analogous operations to air space, you will be able to observe real, solid, ponderable holographs in motion. The results of laboratory experiment can be studied on pages 216 to 220 in the LIFE LIBRARY OF PHOTOGRAPHY title "Photography As A Tool."

If any of you set up experiments, you will see that vibrations create three kinds of structures. Standing-wave structures stable on all three axes of phase rotation correspond to solid, ponderable material particles. Standing-wave structures moving slowly ~~to~~ along any axis corresponds to our perception of the flow of time. When a standing-wave structure acquires the velocity of wave propagation along any one axis, it loses one dimension and becomes two-dimensional. I.e., it becomes a virtual entity, an "ideal," as distinct from a "real" particle. If a standing-wave structure acquires the velocity of wave propagation along two axes of rotation, it loses two dimensions and becomes a quark according to Feynman's mathematics. Quarks are even more ideal than photons. The operation of axial velocity in my geometry is identical to the operation of "orthorotation" in Tom Bearden's geometry and algebra; our concepts are identical, and any difference is purely notational. While he was able to figure it all out mathematically, I had to find an objective model because I lack his resources. In this real model, which you can construct for yourself, you will be able to see that "photons", "quarks" and pure vibrations (velocity of propagation on all three axis of rotation) affect the structure of the stable standing waves. This relationship can be demonstrated by any laboratory definition to be identical to the manner in which the "mind" controls animal behaviour. Mind, then, is not a localized entity, but a spectrum of structure ranging from solid material (our ~~physical~~ <sup>physical</sup> bodies) through images (photonic patterns), sequential codes (quark patterns), to the "pure" intelligence of the universal waves (the spirit).

~~~~~~~~~ Although the spectrum of consciousness is continuous, there are definitions at each axis of rotation established by the velocity of radiation, i.e.  $c$  and its multiples. Bearden has proven the calculations of what he calls, "The Photonic Reaction." The common reality we all share here and now is created from the universal hologram by a shared <sup>cultural</sup> tuning to a given range of frequency and phase. The phase of our tuning is in constant rotation, and this is the flow of time. Physical and mental entities enter our reality as they phase in, and leave it as they phase out. They continue to exist even when we no longer experience them, and they can be returned to existence in our reality by merely tuning back to their frequency/phase range.

Each person can tune to ALL phase/frequencies at some time, and ALL people can tune to a single phase/frequency range at one time, but most of the time, all people are tuned to slightly different ranges of phase and frequency. Thus, each person, most of the time, lives in a space and time slightly different from every other person. When all people tune to the same phase/frequency at the same time, ~~we~~ we experience the arrival of the millenium. When one person tunes to ALL frequencies all the time, he is "saved", or dead. At any rate, he doesn't pay taxes any longer.

Throughout history, then, there are always some people who are tuned past the extremes of the range of the established culture. These are the people who have always seen "spirits" and UFOs. As the key tone of the cultural consciousness rotates into the range where UFOs are physically real, increasing numbers of individuals ~~are~~ tuned to the lunatic fringe will see increasing numbers of UFOs. When the most advanced minds of the culture enter the range of the UFOs, they will appear to be coming from a long distance, because spacial distance is identical to phase distance and time distance. As the cultural time coincides more closely to the time of the UFOs, the reality of UFOs will near come closer to the Earth until the time comes when UFOs will be experienced as originating on this Earth. It is in this manner that UFOs come to us through "time" as some speculators conceive, while at the same time, they paradoxically come to us across intergalactic reaches. When that time arrives, however, this present world, as we ~~now~~ now know it, will have been phased out to such a distance that our reality will be as incredible as UFOs are to us now.

In the meantime, while the perception of a UFO can be experienced only by a temporary lapse from the cultural tuning of consciousness in the observer, a UFO can be regarded as a psychic phenomenon. Any interaction between a UFO and an observer, ~~is~~ involving greater <sup>ex</sup>change between subject and object than the minimum involved in a brief sighting will necessarily alter the tuning of the contactee to such an extent that his mind will be perceived as deranged ~~as~~ <sup>when</sup> measured by the pitchpipe of the established cultural consciousness. This is why contactees experience lapses of time and mental disorientation. A person will suffer precisely the same effect for the same reason if he is subjected to electro-shock treatment. i.e. electricity is an acceleration of phase rotation.

And so you may speculate abstractly as men have for centuries about the existence of alternative realities without satisfactorily provable solutions. Or you can study one of the common and readily available models and see it all happen in front of your eyes.

T. B. Pawlicki



May 31 1977

To: Allen H. Greenfield  
1399 deBeers Dr., #6  
Tampa, Florida 33612

Allen,

I must say that I feel fortunate to be into Ufology Notebook at this point in time. . . . I don't think anyone should want to be published in every issue, and that isn't what I'm doing, but I have a bunch of interesting stuff planned for this letter, and I think you may want to print it.

First of all, here's a thought of mine . . . . The locus of horror in Gothic fiction was the castle. Some artists of the surrealist period considered the locus of horror in modern times to be the factory. But this is not quite right. The locus of horror of the modern age is the laboratory. Sometimes the castle contains a laboratory; and sometimes the factory does too.

The local UFO Study Group is talking about reorganizing and changing their name, perhaps to something like Syracuse Paranormal Study Group.

I'm sending you a lot of photocopies from a new book that may be important, named "PSI and the Consciousness Explosion" (NY: Taplinger, 1977, \$9.95), by Stuart Holroyd.

I'm also sending you a few photocopies from a new book named "Androgyny: Toward A New Theory of Sexuality" (Doubleday 1976, \$8.95), by June Singer, a Jungian analyst. This book is a real good read. Here's a quote:

Another often-recurring theme is that of Loneliness. It was reason enough, the ancients believed, for the creation of a world. A Total Being who contains everything within himself or herself—not as reality but only in potentia—must be lonely indeed in the midst of endless emptiness. If, as in other myths, the world was created by thought, the One and Absolute Being's first thought must have been consciousness of utter Loneliness. . . .

Lyall Watson's new book, "Gifts of Unknown Things" (NY: Simon & Schuster, 1976, \$7.95), is really beautiful. I think it's much better than either of his two previous books, "Supernature" and "The Romeo Error".

Richard Bach's new book, "Illusions: The Adventures of A Reluctant Messiah" (Delacorte, 1977, \$5.95), is very good.

You probably know by now that you're quoted in Hans Holzer's new book, "The Ufonauts" (Fawcett paperback), on pages 36-7.

Here's a quote from "The Mathematics of the Cosmic Mind" by L Gordon Plummer:

(H P Blavatsky, "The Secret Doctrine", Vol.II, page 173): "Kryāsakti — the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally if one's attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result."

Here's some more from the same book (Flummer):

..the space of science, which we may call physical space is in itself an illusion, produced by our own consciousness. That is not to say that it does not exist, but rather that we do not perceive it for what it truly is.

..let us go a step further and say that Space is pure Consciousness. This is not scientifically sound, by modern standards of thought, but it holds true to the Esoteric Tradition.

..matter is a condition of space, and is a derivature of the curvature. The Ancient Wisdom sees space as pure consciousness and all so-called matter as a function of consciousness.

Here's some stuff from "Forbidden Universe" by Leo Talamonti, a British paperback:

..States of meditation, trance or ~~ecstasy~~ may be likened to dreams; at all events they are specific modes of being and are probably fundamental, since they can subject reality to their own laws. In them the unconscious rises to the level of ordinary consciousness, merges with it and transports it into a wider dimension. . . .

..all the evidence seems to show, if nothing else, that we cannot tell where to draw the line between mental and material things, between hallucinations and projections on the one hand and plastic, objective manifestations on the other. It may be, for instance, that the secret self possesses the power to confer life of a certain kind on the figures of a dream-world, and that any idea or image that is cultivated for long enough by an individual or still more a collective psyche tends to become autonomous and interfere with the physical world, as do the phantoms of mediumistic dreams.

It is clear from instances such as these that dreams and other constructions of the mind are not purely subjective, but have a reality of their own which can impress itself on outsiders. . . .

..As Sir William Mackenzie suggests, mediums may act as catalysts of the psychic energies of a whole group of people . . . .

..According to Mackenzie's 'polypsychic' theory, what happens at a seance is the formation of a new mediumistic personality resulting from the fusion of psychic elements and potentially physical ones — all these being contributed unconsciously by the participants through a process of psychophysical dissociation occurring in each of them with the medium as catalyst....

..it may well be that nature has in store for us a fusion or co-ordination of the archaic but fundamental aspects of our being with the other, ratiocinative aspects that now seem opposed to them. . . .

Here's Ivan T. Sanderson, quoted in "Secrets of the Hollow Earth" by Warren Smith, a Zebra paperback:

..When you get to a specific point on the evolutionary scale, then you can do anything by simply thinking about it. You envision something and it just happens. . . .



Here's a quote from "The Fourth Dimension and the Bible" by Wm A Granville, (Boston, 1922):

..because man is a higher-dimensional being his birth, that is, his entrance into this world, is not his beginning, nor will his death, that is, his passing out of this world, be his end.

Here's something from "Another Roadside Attraction", a novel by Tom Robbins:

..the real cop-out is to say that the universe has meaning but that we 'mere mortals' are incapable of ever knowing that meaning. Mystery is part of nature's style, that's all. It's the Infinite Goof. It's meaning that is of no meaning. That paradox is the key to the meaning of meaning. To look for meaning—or the lack of it—in things is a game played by beings of limited consciousness. Behind everything in life is a process that is beyond meaning. Not beyond understanding, mind you, but beyond meaning. . . .

Here's a quote from a 1970 interview with theologian Harvey Cox:

..Virel and Frétigny speculate that a culture such as ours may devote obsessive attention to the fact world for centuries, then move into an era of imaginative creativity and heightened fantasy.

That's all the quotes . . . . .

I finally found the address of Gray Barker, of whom you speak so highly, on page 100 of the new issue of Fate Magazine (July), and I've subscribed to Gray Barker's Newsletter, and I hope I'll be able to get some of his books. . . . On the same page of the same mag is the address of the Page Research Library, and I've also subscribed to their Newsletter. . . . On page 129 is an interesting letter from a guy named Robert Cergol in Houston, Texas, who is writing a book about "seekers" which should prove interesting.

"Dream Reality: The Conscious Creation of Dream and Paranormal Experience" by James J Donahoe, is a paperback available for \$3.50 plus 50¢ postage from: Bench Press / P O Box 24635 / Oakland, California 94623.

It grieves me to think that you may never have known the pleasures and delights of shoveling snow.

With that I'll close - -



Dave Reissig  
402 Arthur St.  
Syracuse NY 13204

16th June 1977

Dear Mr Greenfield,

Many thanks for your copies of UFOlogy Notebook and copy of Saucers and Saucerers, a great little book and UN is a first rate effort, well presented and the content is absorbing reading, thank you once again. I would be honoured if you would please place my name on your free mailing list for UN. You mention in your publications that you don't "solicit" exchange publications, but I have enclosed a copy of Skywatch for your interest and some British paperclippings also. It has taken me quite a while to build up contacts in your country, I write to various researchers. But writing to the big groups in the states has to me been a big disappointment. I have sent copies of Skywatch-letters twice to APRO and NICAP and to date, haven't had any sort of replies. I have written to Hynek's Center for UFO Studies twice and received two replies, both sales information for CUFOS publications-UFO Reporter. No reply to my request to assist the Center in any way via sightings, etc. I wrote to MUFON on the 26th July last year, no reply, I was given Richard Hall's address and wrote to him on the 16th December last year, I received a letter on the 13th May this year, saying "I might be able to exchange views and information occasionally". Also a letter to IUFOR has been ignored. The reason I am telling you all this is to ask you why is it that these organisations ignore setting up international relations-exchanges info, etc.? We read of helping each other - co-operating to further the UFO subject, yet when you attempt this you get no response. I am not attacking US UFOlogy, but it is sad when respected bodies in World UFOlogy ignore correspondence, etc. You, Mr Greenfield, are an exception, in a prompt reply and I applaud you for this. MAPIT is in contact with many european Groups: SOBEPS, SUFOI, GESAG-SPW, ACOM, DUIST, etc. Your "Lecture" article will appear in the next SW; I will send you a copy. I hope I have not bored you with this long letter and I look forward to hearing you in the near future.

BEST WISHES TO YOU & UN,

David L Rees

(DLR/Ahg)

editor's note - Large ufo groups, like big businesses and government, seem to get further and further out of touch with real people as they increase in size and complexity. There is no reason, in my opinion, that this should be so, because the larger groups are, in my view, in a better position to keep in touch with people directly than the smaller groups or better known private researchers who have little or nothing in the way of staffs or funds. It is simply a case of bigshots disregarding those who "don't count", and there is no excuse for it. --AHG

6 - 4 - 77

Dear Allen:

I received UFOLOGY NOTEBOOK 3/6 recently, and as always I appreciate being kept on your mailing list.

Since I last wrote you, I've been doing a lot of reading & research into areas other than UFO's per se, but areas which, in my opinion, touch your subjective theory. I've reached a tentative conclusion which I'll state at the end of this letter.

I recently read an article on Carlos Castaneda, author of 'A SEPARATE REALITY' and 'THE TEACHINGS of don JUAN: A YAQUI WAY OF KNOWLEDGE' among others.

It is claimed by some that Castaneda wrote purely fiction (for those unfamiliar with his work, in short Carlso found don Juan in the desert, and don Juan proceeded to teach Carlos about 'Shaman' ideas, or don Juan's ideas (?) or so Carlos says).

Whether or not there is truly a don Juan, Castaneda has some big truths which he delights in reciting:

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There is more than one kind of reality.  
There is magic that is not illusion.  
The world is what comes out of what can be.



The world we know is something we are doing.  
Part of you is not in this world.  
Part of you knows what the rest of you doesn't.  
If you trust your silent self, your talking self won't have to stay so ignorant.  
A wise man knows his time to act is short.  
Say hello to Death: He has some good advice for you.  
Responsibility gives power, but greater than power -- is knowledge.

---

But though it is hard to deny the truth in what he says there is always the other side of him ---

On the Other hand, greater than knowledge -- is sometimes power.  
Nothing really matters, nobody can be happy, nobody can get close to anybody.  
You can love the world but not the people in it.  
Laughing is always better than crying.

---

Castaneda himself, refers to Carlos (his other self?) as a neurotic.

In a quote from "High Times" magazine one follower of don Juan says --

"The reason you can't grasp the fact that don Juan exists, is that you can't grasp the fact that a Yaqui Indian could express himself with clarity and elegance. What many anthropologists don't realize - is that the oral tradition of sorcery cuts across local tribal cultures.

"Shamans everywhere, have been found to have unusually large & poetic vocabularies." Whereas, some other Shamans, less educated sound something like this:

'I am the mushroom that speaks. it says, I am a mouth awaiting the voice of heaven. I am a wind that blows on the mountain, it says. I am star, moon, cloud and dew on grass.'  
And so on -- while don Juan's teachings sound more like --

'I first taught you the routines of the game we were hunting, then I taught you to test your traps against those routines. When you indulged in your self pity, I taught you to assume responsibility for the acts that brought you to the state that elicited that self pity.'

NOTE: (For further biographical info on Don Juan & Carlos see the April 1977 issue of HIGH TIMES)

Allen, you may wonder why I'm writing to UFOLOGY NOTEBOOK about Castaneda.

Mainly because your publication is open minded and it's hard to study a subject by itself.

The universe is interconnected, anyone whose mind is opened up enough to accept the possibilities of UFO's (in whatever time, space, or dimension) must be able to keep his/her mind open to everything else going on around us.

To close let me say that I am still far from finding all the truths. My conclusion, is that there really is no conclusion.

Sincerely

Rita Beasley

PS Enclosed are a few articles I've come across. If you like you may print any of this.  
'Shalom'

(RB/ahg)

editor's note -- I think that discussion of the whole don Juan-Carlos Castaneda business is very appropriate in the pages of UFOlogy Notebook, because the don Juan books DO tie-in very closely with what I've been trying to say (as have others) about the subjective approach to the ufo problem. For the record, I have read all the Castaneda books, and the critique of Castaneda's work Castaneda's Journey written by Richard DeMille. There are two things that should be taken note of here: (1) That the information content in the Castaneda books is in harmony with much of the traditional body of literature relating to shamanism and the various schools of magick. It's sort of ironic, but this has been used as an argument AGAINST the existence of don Juan, though it can, in fact, be used both pro and con. (2) Whatever the truth here, if DeMille is a fair example, the critics, like the ufo critics, have NOT, by a long shot, successfully demonstrated their case, on close analysis. AHG

## IMPORTANT NOTICE

The editor of UFOlogy Notebook, Allen H. Greenfield, wishes to express his regret that, for personal reasons, I was unable to attend the National UFO Conference in August, as was announced in good faith in our last issue. Our apologies are extended to any and all parties concerned, especially including convention chairman Dale Rettig.

I wish to make it clear that my not being present at the above-mentioned event in no way implies any amendment to my endorsement of the 1977 National UFO Conference, which was an endorsement of the efforts made by Mr. Rettig and the convention's Permanent Organising Committee to upgrade this annual event. I continue to endorse efforts to upgrade this annual conference which remains, in many ways, ufology's best model for future conventions.

AHG

Please also note that, in this issue, lettres which have been retyped and edited by us have, at the end of the lettre, the initials of the lettre-writer/the initials of the editor. Such editing is done when a communication is received by us, for example, on a sheet of paper too large to fit into our 8½X11 format. We do a minimum of proofreading as we transcribe such lettres. Also, on page 20, the name of a major automotive firm is removed from a lettre, for legal reasons. We try to keep such omissions to the barest minimum, and act only when we think we might run afoul of libel laws or whatever. Such removals are indicated by a \* or \_\_\_\_\_.

AHG